The Bombay Guardian.

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WEEKLY REVIEW.

—In "Frank Leslie's Sunday magazine" is an article entitled "Recollections of Auld Reekie," by Robert Irvine, D. D., containing notices of Chalmers. Here is one of the stories told. When Chalmers was at Kilmany, he wanted to improve 'the praise' as a part of divine worship. The immemorial custom was to use only twelve tunes and to read out the psalm line by line. Chalmers called the congregation together and got them to agree to two innovations: Two tunes were to be added to the twelve, and the precentor should read two lines instead of one. One would think that this modicum of change would have been generally acceptable. But next morning, Chalmers was waited on by one of his flock, bearing the name of Janet Maclatchy. He found her in his parlour, sweeping backward and forward from one side of the room to the other, and slapping her hands as though frantic. She exclaimed: "Has it come to this? Oh, if John Knox wad only rise from the grave, what a stoor he would create in the parish." Chalmers asked what was wrong with her. She replied in a very crabbed tone; "Eh minister, an's wrang when the kirk's wrang. Mr. Chaumers, was you at that ungodly meeting last nicht?" "Yes; but it was not an ungodly meeting: it was opened and closed with prayer." "It matters not to me" rejoined Janet, "hoo it begun or hoo it ended, it was an ungodly meeting, for they hae gi'en up the guid auld twal, and begun to the twa lines. Noo, Mr. Chaumers, hoo can ye expec a blessing on the worship o' the Lord's hoose, when ye depart frae the word?" "The word, Janet? Toots, guid wife, we want to stick to the word. Just show me where the word forbids what we did last night." "Ah. Mr. Chaumers, it's a sair day for the puir auld Kirk o' Scotland, when a puir, weak, veshel o' the sanctury like Jeen Maclatchy maun come here to enlichten the minister o' Kilmany on a Bible topic." Chalmers assured her that he was willing to receive light from any quarter, and asked again for her Bible authority. "Weel, Mr. Chaumers, does not the word say plainly that wee maun hae it, line upon line?"

This is a good story, capitally illustrating the kind of conservatism that still lingers in too many branches of the church. People get in the way of identifying the religious usages of the church with the requirements of the word. The latter deal with principles; the former, with the methods that have at some time been found expedient for carrying out those principles, but have no more to do with the essence of religion than the costume has to do with the man. Just to the extent to which this is done, Christians are interleaving the Scriptures with ideas of their own, or rather of their fathers. It seems rather absurd that people should work themselves up into a frenzy for such a simple innovation as the use of fourteen instad of twelve pslam tunes; but we all need to see to it that we are not ourselves putting something traditional in the place of pure and undefiled religion. Our Lord had to combat a great deal of this kind of thing in the days of his ministry, but it would probably be not difficult to find Christians whose greatest indignation is reserved for those who propose some change in matters merely traditional, rather than for those who propose a departure from the word itself, and who in some such curious way as Janet Maclatchy did, bring arguments from the Bible, in favour of the forms and customs that time has endeared to them.

—We agree with our correspondent "Neaniskos" that there is great need of action with reference to the countenance given by those who are in authority, to the legalized licentiousness of the army. We do not know that the bodies to whom he appeals are in a position to advance materially the reform that is called for. That portion of the community that is influenced by the Methodist ministers, is, we suppose, tolerably sound with regard to this matter; but unfortunately they who have the power of remedying this evil do not come much under their influence. If the chaplains and bishops of the Church of England were to lift up their voices fearlessly and persistently against this iniquity, there would be some hope of a change taking place in the minds of those who have most to do with the regulations of the British army, though it would perhaps be first necessary that some of these witnesses, should lose their places for their temerity. Perhaps our correspondent has little hope that such testimony will be given by a state Church. Well, let all who have convictions regarding the evil speak out, and do what in them lies, to bring about a proper state of public sentiment on the point in question.

—Under the title of The Second Slavery the *Christian* quotes from the *New York Times* some notices of the present condition of the coloured people in the Southern States that are painfully suggestive. The State Laws adopted by the Democratic legislatures make the negro virtually as much of a slave as he was before the war. The negro may indeed put his vote in the ballot box; but so long as the negro votes are not counted by the tellers placed in charge of the boxes, the negro is completely at the mercy of the whites, and in the language of those who were once slaveholders mercy means oppression of the black. During the last session of Congress great efforts were made to keep this state of things from the interference of the Federal Government. But President Hayes stood nobly in the breach, and vetoed bill after bill of this character. Yet have we seen articles in the English journals strongly condemning Mr. Hayes for this action. Until matters are brought into a happier condition in the South it will be absolutely necessary that the coloured voters should be protected by United States arms.

—We have received a pamphlet entitled "Fifty years of Foreign Missions," giving an account of the work accomplished by the Free Church of Scotland in the last half century. It is true that the Free Church has only been in existence for 36 years; but at the time of the disruption it had its missions and missionaries and churches in foreign lands, and just went on with the work previously begun. The fifty years are counted from July 13, 1830, when Dr. Duff commenced his institution in Calcutta. This pamphlet is enriched with numerous maps and illustrations. It has been prepared by Dr. Geo. Smith, who is now the Secretary of F. C. Missions. The object of Missions is here said to be three-fold: 1, that sinners may be converted and saved now; 2, that society may be made Christ-like; 3, that each new generation may be so instructed in the truth, influenced through the conscience and drawn by the heart, as to form an evangelical preparation, with an ever increasing momentum, for the overthrow of error and the setting up of the kingdom. The methods to be followed are the four following: 1, the witness-bearing or hortatory; 2, the educational or training; 3, the apologetic or controversial; 4, the pastoral or edifying.

"The fully-equipped missionary, the flower of the Church's life and thought, will be ready for all, will be strong in each, according to the class whom he evangelises. The wise missionary will be strongest in that one method which the Head of the Church has called him to follow by the providential circumstances among which He has placed him. The wise church, society, or committee, will seek to select, call, or send forth evangelists adapted to each. Missionary bodies and conferences have, in the past fifty years, only gradually worked out the separate systems as the result of long and sometimes painful experience."

Though in the capitals of India the main strength of the Free Church Missions is educational, yet in other lands the other methods are prominently followed. The foreign missions of the Free Church are in India, in Kaffraria, Natal, at Lake Nyassa, in Syria and in the New Hebrides.

—We are surprised that so little attention has been given to the new phase through which Baboo Chunder Sen's Brahmoism is now passing. After having spoken in strong terms of a book revelation as something quite preposterous and unnecessary, it would seem that the Brahmists are in the way of getting an inspired book having for its chief distinction that it comes forth from heaven in the year 1879-80. In almost every number of the *Indian Mirror* we find a column of matter that professes to be from God himself. We have given our readers some specimens of this. Now we cannot suppose that the editor wishes his readers to believe that the words thus put into the mouth of God,

are simply the excogitations of the editor himself. He evidently expects that some shall regard them as true and not fictitious. They are simply the chapters of the future Brahmic Scriptures. To our mind, there is something shocking and very like blasphemy in the ascription to God of the ideas that pass through the mind and pen of the editor. But one can easily discern the steps by which Mr. Chunder Sen has reached the position in which he justifies himself for the present course. Refusing to recognize the Christian Scriptures as inspired in the sense held by Christians, not really believing that the things said to have been spoken by God in the Bible were spoken by him, yet reverencing those who had to do with the preparation of the Christian Scriptures, he has got so far as to persuade himself that as it was right for them to speak in God's name, and assign to God their ideas and sentiments, it is right for him to do the same. Now a man may speak in the name of the king when he bears the signet of the king. The writers of the Bible spake as they were moved by the Holy Ghost, the third person of the Godhead. Mr. Sen's editorials have a very different source. He is every few years correcting himself, and who can be sure that he is not now saying what he will soon modify or reject? In the last number of the Sunday Mirror is a Proclamation from "India's Mother" "to all her soldiers in India." We print the whole of it and our readers will see that it is simply an editorial intended to cheer and animate the Brahmists, but claiming to have the imprimatur of heaven. The Brahmists are to believe that there is a goddess on the throne of the universe and that she speaks to them through the *Indian Mirror*. This is their newest article of faith :

To all my soldiers in India,

My affectionate greetings to all. Accept this Proclamation, believe that it goeth forth from Heaven, in the name and with the love of your Mother, and carry out its behests like loyal soldiers and devoted children.

Ye are my soldiers, my covenanted soldiers. Ye are bound to fight valiantly and faithfully under my banners, and no other god shall ye serve. I will give thee victory and glory eternal shall be yours. I have chosen India to show unto all nations the workings of my special Providence in accomplishing national redemption. The British Government is my Government; the Brahmo Somaj is my Church. All the evils in each are human, and shall call forth my chastisement, but the essence of each is divine, and is mine. I have sent the British nation to prepare the way, and have established the Brahmo Church to build my house in India. My daughter, Queen Victoria, have I ordained and set over the country to rule its people, and give them education, material comfort and protect their health and property. She has received my command to give your country all the blessings of good government, and to protect you from ignorance, disease, famine, anarchy, oppression and lawlessness. Be loyal to her, for the warrant of her appointment bears my signature. She holds her power and authority from me direct. Therefore, give her allegiance and homage. Give unto Cæsar what is Cæsar's, and withhold not a tithe of what is due to your sovereign. Love her and honor her as my servant and representative, and give her your loyal support and co-operation so that she may carry out my purposes unhindered and give India political and material prosperity. Thus protected and trained by her go forth into the battle field, and there in open fight vanquish and slay my deadly enemies. Infidelity in every form, sensuality, untruth, pride, anger, covetousness, selfishness, and all false systems of worship prevalent in the land are my enemies. Against these level your united force, and crush them with your mighty prayers. With the sword of love cut into pieces sectarianism and unbrotherliness, and with the fire of faith burn into ashes every citadel of untruth and every stronghold of scepticism that comes in your way, and with the artillery of devotion and superior example blow up all forms of impurity and wickedness. As ye destroy my foes, proclaim my name and establish my throne. Tell all people to come direct to me, without a mediator or an intercessor, and accept me as their Mother. The influence of the earthly mother at home and of the queen mother at the head of the Government will raise the hearts of my Indian children to the Supreme Mother, and I will gather them in the Kingdom of Heaven and give them peace and salvation.

—The American Marathi Mission has received a reinforcement by the arrival this week of the Rev. Mr. and Mrs. Smith from America, (Canada.) They are to proceed to Ahmednuggur.

—We have received a letter from a person confined in a Debtors' Gaol in the Mofussil. The story as he tells it is a sad one. All sorts of facilities are offered to people in official employ in this country to get into debt, and all sorts of impediments are put in the way of their getting out of it even if they have come to see their error in having contracted it. We know nothing about the particulars of this case beyond what the writer tells us; but we know that almost all such trouble would be avoided if the mind were firmly made up to suffer privation rather than contract debt. Our correspondent requests the prayers of the Lord's people that he and his wife may be delivered soon from these troubles. It appears from his statement that he has been giving good evidence in the last two years of a desire to meet his engagements, and it certainly appears that he has been treated with excessive severity.

"The Creditor who got me put in Jail is a Parsee. The Decree was a joint one of 3 individuals, in which the Parsee's share was only 200 rupees, the other was a Hindoo for Rs. 300 and the 3rd a Mohamedan, for Rs. 300, total Rs. 800, but they made a decree for Rs. 1036. Of this I paid in 2 years Rs. 679, reducing the debt to Rs. 357. When the G. of India Not. of 30th July 1879 appeared, ordering reductions in the P. W. D., I was recommended to retire on a pension of Rs. 120 a month and gratuity of Rs. 3600. But before I had time to receive this, the Parsee got the Native Judge to send me a notice on the night of the 7 Nov. when he and Bailiffs entered my house at 9 at night, and terrified my poor wife, who nearly lost her senses by fright. Then again on *Sunday* evening at 5 P. M. or later, 2 or 3 armed Police and this creditor rushed into the bed room where I was lying ill with fever (this being the fever season in upper Sind) and dragged me out of my house by force and took me before the Native Subordinate Judge Mr. Luximan Joshie, who was sitting in his Court on the same sabbath day and after keeping me there in the cold till 10 at night brought me in an open Bullock Cart from J. to Shikarpur some 27 miles, and put me in the Jail at 12 the following day. All this time I was suffering from fever and had taken no food for 2 days, owing to fever and was under the Doctor's treatment. The consequenee was I became worse and it is now only that I have been able to get up from my bed and write a few lines to my friends. Dr. Davidson was attending on me here. My poor wife was following the cart, weeping, all along. You cannot call this any thing less than a persecution of poor Christians. I am receiving Rs. 1-4-0 a day subsistence allowance for myself, wife and servant, but in November it was one rupee a day.

—The scenes have shifted at Cabul, and instead of the pleasing picture of an English force holding the capital and awing the country, we have the rather alarming spectacle of that force surrounded by the enemy, in the heart of the enemy's country, and cut off from its base. As though they had sprung out of the ground, an army of 30,000 Affghans suddenly made their appearance in the immediate neighbourhood of the capital. The British troops have met them at different points and defeated them at those particular points without being able to make any impression upon the main body, or materially to change the situation of affairs. Even the disarmed inhabitants of Cabul have assumed the offensive and the British force is outside of the city in cantonments a mile and a half off. The question of the moment is whether reinforcements can make their way to the beleaguered force. Perhaps matters look more alarming at this distance than they do at Sherpur; those who are in command speak cheerfully. That which helped Russia when invaded by Napoleon, the winter, promises to help the Affghans; but the British troops are not so unnerved by cold as Frenchmen are. Our Native troops will be likely to suffer from the weather if it should continue severe. We do not know how people can contemplate such events as we are now having reported to us and not perceive how dependent the best laid plans of men are upon a higher power. How little has this higher power been recognized in all this war. Without the slightest reference to the King of kings we rushed into this war, quite persuaded that nothing could hinder us from giving the Affghans the lesson which we thought they needed, without a single thought that perhaps we ourselves stood in need of some lessons in governing; and then we expect that all things shall work together for the triumph of our troops. Any thing like a reverse is regarded as a mysterious thing. If England had, along with the prodigious and almost unparalleled power bestowed upon her, retained a just sense of her own dependence on God, her rule would be the most beneficent thing earth has known. But it does seem that she is determined to take all the glory of her successes to herself, and we cannot wonder if the rebuke of God should come in a way to cover her with humiliation. We cherish however the hope that the British force in Affghanistan will not only extricate itself from the dangerous situation in which it is placed, but will be able to scatter the troops that are in arms against it. It is somewhat reassuring to hear that the force at Herat is split into two mutually hostile parties. The *Times* recommends that there be a proclamation to the effect that there is no intention to annex the country. A month ago, this would have been very well, but now it would only be regarded as the cry of a whipped child. Yet it was only the other day that a high personage in England spoke of General Roberts as "our great hero."

—An Inquirer asks if we think it right for Protestants to attend the baptism of an infant in a Roman Catholic church, thereby countenancing the rite as administered in that Church. We are not sure that the witnessing of the ceremony should be regarded as a countenancing of it. One may attend the funeral of a Roman Catholic friend,

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without thereby giving our sanction to the priestly assumptions of the officiating party.

—We have been favoured with part 42 of the publication entitled the *Vedarthayatna* or attempt to interpret the Vedas, containing the conclusion of hymn 164, verses 35-52, and hymn 165, in Sanscrit, Marathi, and English, with explanatory comments. We hope soon to say something about this 164th hymn, undeterred by the warning given in the 39th verse :

" What will that man do with the Rig Veda who does not know that the word of the Rig is the highest heaven in which all the gods dwell ? Those only who have known this will happily meet together."

—The Free Gen. Ass. College has passed 6 out of 8 candidates for the B. A. degree. St. Xavier's college has passed 10. The Deccan College had 9 successful candidates, the Elphinstone, 27.

—A kind providence has guarded the Viceroy from the pistol shot of a crazy man who attempted to shoot him as he was entering Calcutta.

PANCHGANI SCHOOL.

(Communicated.) The last social gathering of this school for the Session of 1879 was held on the 27th ult. The Rev. Albert Young read an interesting report on the progress of work done during the half-year that the school has been in existence. The school has been removed from " Claremont " to " Enfield," which is more conveniently situated.

The social and unsectarian principles on which the school is conducted having been fully declared, Mr Young thought that, apart from the encouragement derived from success in teaching, he could say, without laying himself open to the charge of vanity, his chief source of encouragement was found in the confidence and love of his pupils, and in the trust reposed in him from outside. Neither of these he hoped would ever be forfeited.

Referring to the cost of additional accommodation now under construction, and which was to be met by contributions of friends and supporters of the school, it was announced that contributions were already promised or given by captain Walke of Rs. 50, by Rev. D. Macpherson of Rs. 10, Rev. S. R. Wells of Rs. 10, and by Mr. Young of Rs. 50, leaving a balance of Rs. 130 still to be raised. A local committee has also been formed at Mr. Young's suggestion for the management of these monetary matters and for the general supervision of the school affairs, comprising Captain J. F. Walke, Rev. S. R. Wells, and Messrs W. E. Gordon and A. Lawson. The kindness and generosity of Captain Walke in various ways was suitably acknowledged.

The nature and extent of school work accomplished was then announced, showing great varety of useful study. The endeavour had been made to develop and quicken the intelligence of the pupils and to make them self-reliant, and so store their minds with instruction that shall serve them well bye and bye. The weekly essay writing has given greater ease and perspicuity in the style of composition.

The results of the monthly examination have been remarkably good, and a careful register of daily marks having been kept the total marks attained by each pupil were announced.

At the close of the report the meeting was enlivened with the singing and recitation of several selected pieces, the singing being in some cases accompanied by the piano. The recitations were well delivered and exhibited careful training and study.

Prizes were then given to the following pupils : the Misses Cooper, the Misses Walke, the Misses Gordon, Masters Clubby, Engel and Wells.

The pupils of the school, most unexpectedly to Mr. Young, presented him with a photographic album, as an expression of their esteem and regard.

We have received a pamphlet entitled " India Past and Present, and its future Hopes," Lecture delivered at Bangalore originally by Mr R. Krishna Singh and published by request. The title itself will show that the English of this pamphlet is not faultless. Still the reader has seldom any difficulty in understanding what the author wishes to convey. A little more study of the language under a judicious master will enable the author to improve his style. After a concise review of the history of India under former Governments, the present condition of the country comes under consideration. It is however especially with reference to one aspect of the matter that the India of the present day is looked at. How far is the Government of India fulfilling the promises made in the proclamation of 1858 to admit Her Majesty's subjects of whatever race or creed to public offices, as they may be qualified for them ? This is the question which overshadows all others. The Lecturer *does not think that the promises* have been made good. He complains that Natives are excluded from the higher branches of the military service. Also that the many restrictions in the way of those who would compete for the Civil Service tend to make the concession a dead letter. Nor is he very well satisfied with Lord Lytton's order of April, 1879, on the subject of employing Natives in the Civil Service.

" First of all the natives are excluded from the higher branches of Military Service, and the Government cannot provide for them there. The Government is likewise obliged to look to the interests of the members of the Civil Service. Then it has to look to the interest of the middle class of Europeans. Next come the Eurasians who art to be provided with reserved seats. After satisfying the said parties with the best portion of India's resource, the remnant, which is necessarily poor, is offered to the natives of the soil.

The Lecturer finds however that there is yet hope for India, her pitiable condition having attracted the sympathies of the English nation, i. e. of Mr. Bright, Mr. Hyndman, Mr. Fawcett &c. The withholding of the right to possess arms, from Natives, in some parts of the country, is also regarded as a grievance.

" Let our rulers not suppose that our country is an Island garden like England where scarcely a wild cat or chetta is heard of. Ours is a land where the tiger hunts (haunts?) the brake, the alligator the river, where the wild elephant the king of forest enters the villages and dashes the huts down, where wolves creep into villages and even cities, and tear infants from their mothers' sides, where many a tribe live by the produce of the chase. The framers of this Act should not forget to consider the constitutions and requirements of India before they introduce it."

The best way to reduce military expenditure in India, says Mr. Singh, is to ask the Native princes to cut down their forces one half, and then let our rulers do the same. After glancing at the Vernacular Press Act and the Income Tax, the Lecturer remarks that our rulers cannot think that they have done much good to the country. Perhaps this matter can hardly be settled by a cursory reference to a few laws. These may be unsatisfactory, and yet it may be that there is a good deal in the treatment that India is now receiving that is far from being unsatisfactory. For instance, is it nothing that Native gentlemen in all the Presidencies are writing pamphlets like this, freely giving their sentiments of the acts of the rulers, in the language of the ruling race ? Could any thing of this kind have occured under any previous Government known to India ? The Lecturer admits this. He notices some of the evils of Caste ; and has the magnanimity to acknowledge the benefit conferred by missionaries :

" All the above said evils of caste and superstition continued in India under a priestly predominance, until the influence of Western knowledge imparted to our country by the energy and enterprize of Christian missionaries, who were the pioneers of Indian civilization ; and which we cannot fail to recognize and appreciate."

The following is quoted from Max Muller:

" What I want to see in India is the rising of national spirit, an honest pride of your past history, a discriminating love of your ancient literature. All this need in no way interfere with a determinate effort to (make) your (future) better and brighter even than your past. Take all that is good from Europe, and try to remain what you are ; sons of Manu, children of beautiful soil, seekers after truth, worshipers of the same unknown God whom all men worship, just, right and good."

Many in India are trying to follow this very questionable advice. It is not necessary to worship an unknown God.

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SATURDAY, DECEMBER 20, 1879.

FARRAR AND THE MAN OF SIN. II.

Canon Farrar cannot think that the church of Rome is designated by St. Paul in 2 Thess. ii. because there have been many good men in that church. It is important to take note here that there may be good men connected with a system that is any thing but good. A system of religion is to be judged by the extent to which the great principles inculcated in God's word are embodied and made influential in it. It is to be judged by its general tendency to bring men, or not to bring them, into conformity with the revealed will of God, and not by exceptional characters who by unusual force of principles have resisted the general tendency. It must have appeared very strange to an earnest and patriotic Jew living in the days of Isaiah that an inspired prophet should denounce the chosen people of Jehovah as " Sodom and Gomorrah." We can imagine the feeling of indignation with which many would hear such language. They would be ready to exclaim, Such language is most objectionable, and it is impossible to believe that any one speaking by the Spirit of God would address His chosen people in such

terms. We may have sinned grievously as a nation; but he must be narrow minded, and exceedingly blind, who can thus put God's Israel below the very worst of the heathen. Nevertheless, hard as it was to believe, this denunciation was as truly inspired as any of the promises of Isaiah were. Look again at the judgments pronounced upon the two houses of Israel in the 23d ch. of Ezekiel. The two kingdoms are designated Aholah and Aholibah, expressive of the intimate relation in which God intended them to stand to him, and yet they are spoken of there as two scandalous harlots. Why this terrible, unqualified vituperation? Simply for the reason set forth in the words of our Lord, "Unto whom much is given, of them shall much be required." Capernaum that had been lifted to heaven in respect to privilege, was cast down to hell.

Let it further be borne in mind that Paul tells us that the apostasy of which he speaks was already working in his own day, only there was a power that hindered its full development. This makes it the more extraordinary that Canon Farrar should fail to find any thing in the history of the church that corresponds to the description given of the Man of Sin. Even in the apostolic days there was here and there discernable a disposition on the part of individuals to magnify themselves rather than Christ, and to substitute their own ideas of religion for those of Christ. Paul could perceive in the church of his day, especially in those portions that had had least acquaintance with persecution, a spirit that would—whenever the God of this world should come making the same offer that he had made unsuccessfuly to Christ, an offer of the kingdoms of this world and the glory of them,—accede to that offer. John in his third epistle, speaks of a certain Diotrephes, a man who was evidently exercising a great influence in the church, who was ambitious of having the pre-eminence, and who set his face against the aged apostle himself. We can imagine what arguments he would use. Very likely he said of John, 'the old man is fallen into his dotage, and in his senility wants to retain the influence and authority he exercised in his best days. Must we become children because he was once used of the Lord? The church is now adult, and can think for herself, with the aid of the inspired oracles.' At all events, there was the very spirit that afterwards attained such prodigious development, when at length the opportunity was given, by the removal of the seat of empire from Rome, and subsequently by the fall of the western empire.

Let us now look at that which constitutes the great difficulty in the description given by Paul, the 4th verse of 2 Thess. 11.

"That man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

This language is not altogether unlike some that is fonnd in the Old Testament. For instance, Isai. xiv. 12-14:

"O Lucifer, son of the morning, thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will ascend above the heights of the clouds; I will be like the Most high."

This has reference to Babylon, specially in view of the fact that the king of Babylon was permitted to lord it over God's chosen people, carrying them away captive and destroying their national polity and the worship of the true God. They who should have been citizens of a theocracy were made the slaves of a heathen king.

Again, consider that God expresses things as they are, not as they are put by men. Unconverted men do not profess to be enemies of God, yet that is the way in which they are spoken of in the word. He is opposing God who uses his power to substitute for the Gospel of God something else; for instance one who causes it to be believed that no man can come to Christ successfully unless he comes through one of a certain class appointed by this opposer. Is it then so, that Church history tells us of no one who claimed to have universal power over the church of Christ, and affirmed that no one could be helped by Christ who did not render strict obedience to those whom this One had placed in the priesthood? Is it so that church history given us no glimpse of any one from the seventh century down to our days, who waged war against those who insisted upon the Bible as the only and all sufficient basis of faith? Is it then so, that during all these centuries there is no mention made of an attempt to destroy from off the face of the earth those whom we all now honour as the called and chosen and faithful, the Waldenses? Is it then so, that history tells of no Diotrephes who combined a world-wide power with his ambition, and cast off the followers of the apostles with a sentence of excommunication that made life more bitter than death? Is it then so, that history tells us of no one who claimed to be the vicar of Christ invested with plenary power to determine what should be believed, what worshipped, what done, what forbidden, throughout the world? Is it then so that when we read the records of the Christian era we fail to find a succession of men, each of whom claimed to be not merely prince of the kings of the earth, empowering men to reign or disqualifying them at his pleasure, but claimed to be greater than angels, greater even than God, actually creating objects of worship, and placing dead saints on the very throne of God to hear the prayers that should have been addressed only to God? Is it really so that the lips of history have been sealed so that she may not speak of a great power that was for many centuries the most stupendous power ever withnessed on this earth, may not speak to us of inquisitions and *auto da fës*, of Bartholomew's days and dragonnades, of the withholding of God's word from the people, of the worship of pictures and of the host, with sentence of death against every one who refused to participate in this idolatry? Is it then come to pass, that the descendents of those who freely shed their blood rather than surrender the Bible, have entered into a solemn league and covenant to ignore the testimony of thirteen centuries and give the Pope a testimonial to the effect that he is an honourable man and a true Christian, and so were all his predecessors?

INTERNATIONAL BIBLE STUDY.

We have come to the end of the quarter, December 28, the day appointed for the review of the quarter's lessons. Instead however, of reviewing the lessons of the quarter, we propose on this occasion, to substitute for it a Bible Reading on the word "abundantly."

"Let him return to our God, for He will abundantly pardon." Is lv. 7. Where sin has abounded, it is necessary that grace should much more abound. The only pardon that will meet our case is one that is so abundant that no investigation will ever reach its limits. We have heard of a son who had been overtaken by temptation and conducted himself in a way to bring great reproach upon his father's family. The father deeply resented it and for a long time was inappeasable, nor would allow his son to enter the paternal mansion. At length he was induced to alter his conduct so far as to permit the young man to reside at home. But though allowed to reside at home, his father would not treat him as he did the other children; in fact, he would not look at him, speak to him, or take any notice of him. This treatment was more than the young man could bear, and he took the first opportunity of quitting the house, never to return. If this were the kind of pardon conveyed to us by the Gospel, it would go hard with us indeed. If we have truly repented, we can no longer find pleasure in the society of the ungodly; and if we are not welcomed to the Father's house, we shall be of all men most miserable; and the pardon bestowed upon us will have been bestowed in vain, so far as any good will acerne to us or to others. But the God and Father of our Lord Jesus Christ, pardons abundantly, blotting our out sins effectually. The atonement of Christ takes away all occasion for the withholding of any measure of the divine love. But of what use is it to grant abundant pardon if those who are pardoned refuse to believe it and cling to the idea that it would be a presumptuous thing in them to assume *that they are fully pardoned? They have* their own scheme of spiritual healing, according to which it will not do to grant an out and out pardon, lest it should be abused. They are guilty of attempting to prescribe the mode of treatment that it befits God to extend to them. But God's thoughts are not as ours. It is not half a pardon that secures the heart of the sinner; nothing less than a pardon as ample as all his misdeeds, will suffice. "Thy sins which are many are forgiven thee," said Jesus to the woman that was a sinner; Simon had a different conception of the way in which the thing should be done. But alas for us! if we prefer Simon's way to that of the Saviour. He knows how to save and does not need the instruction of the sinner in this respect. Many come to Christ for a little piece of pardon and get it, and it does not do them any good, and then they say there is nothing in religion. Let us cease from this calumny of God, before the end of the year.

"They shall abundantly utter the memory of thy great goodness." Ps. cxlv. 7. Who will do this? Who can do this? surely none but they who have been abundantly pardoned, and whose cup runneth over with the realization of God's goodness that comes from faith in his word. What a dastardly thing, to keep the knowledge of this mercy shut up in one's breast, when there are around us multitudes who have more need of this than of the light of the sun, or the corn of the earth.

"O friends, drink, yea, drink abundantly." Cant. v. 1. Henceforth I call you friends and not servants. This is what the cross means. If friends, why should we not drink abundantly? The king has abundance of this wine in his cellars.

"I am come that they might have life and that they might have it more abundantly. John x. 10. The incarnation, ministry, sufferings and death of Christ were all for what? That Christ might sit at the right hand of God? He was there before. No; that you might have life more abundantly. That there shuld be in you a well of life springing up with such exuberance that it were difficult to find channels for it. Have you this experience? Do not say you know Christ, until have it.

"*To him that is able to do exceeding* abundantly above all that we ask or think." Ephes. iii. 29. We find this abundance at the top of a very high mountain. Have you asked what you think exceedingly much of the Lord? God, seeing the significance of the cross of Christ does not think you have asked very much. There is much more that you would like to ask if you thought it would be of any use. Well, go on and ask. When you have reached that height try and think how much more you *can* ask. You sit down under a shady tree, and say, I am quite satisfied. That may be; but are you not forgetting the wants of multitudes of others for whom you may obtain supplies. Remember the five loves, and the five thousand, and the twelve baskets full of the superflux.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter. i. 11. If we carefully read this chapter we shall see that all things pertaining to a godly life are given to us, and we are bound to indent upon them abundantly, adding virtue to faith, appropriating and distributing the prodigality of Christ; and *having done this, we shall not be allowed to* steal into heaven by some postern gate, but the everlasting gates will lift up their heads as though the Lord of glory himself were coming in. The unsearchable riches of Christ are the riches of the believer. The believer is just a door open for the introduction of Christ's wealth into this world.

REMINISCENCES. L.

We go on with the extracts from the journal kept in 1842, by Homunculus, who fancied himself a free-thinker and knew not that he had compassed his mental world about with walls as forbidding as those of a Bastille.

Kame's Elements: "The agreeableness of vocal music differs from that of instrumental. The former being intended to accompany words, ought to be expressive of the sentiment that they convey; but the latter, having no connexion with words, may be agreeable without relation to a sentiment."—This is a decided error. It was a remark of Mirabeau that no instrumental music can be good unless it mean something; unless it be significant of some sentiment. To touch the heart it must have emanated from some heart.

To this day we are often astonished at the utter insignificance of much of the instrumental music that is in vogue. Nothing seems such a fiasco as when you have an orchestra of forty or fifty instruments all differing from one another, and constituting in their combined action one of the most signal triumphs of musical thought, and yet the music that is the outcome of this most elaborate arrangement, is inane and meaningless.

It is so diffcult to bear what we call adversity, beautifully as flow for us those divine sources of consolation that human genius has opened for us in the barren rocks that skirt our valley of tears; but could we be firmly of the persuasion that it is only our tax-gatherer, bringing us the tribute by which alone our incorruptible temple of contentment can be reared, and that it were rational for us to invite and yearn for and rejoice in its visitations, why then the great victory would be achieved, time despoiled of his weapons, the jarring elements of man's nature tuned to harmony, and the great Mystery cease to terrify, if not to awe.

Jean Paul's Hesperus. "For one who has to make his way over the gaping glacier-crevices of life, I know nothing better than this: Throw all hopes to the winds, and ask yourself what if the very worst were to come to pass. Nothing so saps the strength as the blending of warm hopes with cold anxieties." I have ever been aware of this important truth and frequently though not habitually derived benefit from its suggestions, nor have probably at any time made all the use of it which I might have made. I entertained a kind of superstitious belief in my childhood, that too sanguine hope was actually an agent in counteracting the desired event, and always when in expectation of some fortune, tried hard to fear and look for misfortune, and believed that this fear would be itself a means of effecting the end in view. And this superstition or instinct remains with me still, and I now know it to be only philosophy.—Quand j'aurai oublié ce que j' ai ressenti pour—il me faudra seulement lire l' Hesperus de Jean Paul; le jour que je ne pourrai me rappeler quelle idée je me suis fait d'elle, le portrait de Clotilde me le rappelera. Si c'est dans mon destin d'éprouver encore des sentimens pareils, ce sera pour une femme qui ressemble et qui approche de ce portrait, à moins que je ne sois encore le victime d'une aussi funeste illusion.

There need be no life without hope; you have but to wish for hope and she appears. She, at least, resembles the subservient genii of the Arabian Nights.

One result of the constant disguise of all emotion and all susceptibility which society enforces, is that men at length succeed in disguising to themselves the faculty of being moved by the beautiful in life. And a man may, in the privacy of his own closet, be reading a book that exhibits those kindly and best affections of our nature which it is conventional not to expose in society, and yet will scoff as though he stood in a crowded circle and as though he were not conscious in his heart's depth of a fellowly feeling with those affections; making the higher and meaner nature to lord it over the original and nobler.

When a misfortune has occurred, no matter how unexpectedly, which we are able to grasp at once in its entirety, our moral courage is seldom overthrown, and convalescence almost immediately begins: but when we refuse at first to realize it, aud resist it long with stubborn hopes, its triumph is like that of an exasperated enemy. One would think, judging from the unwillingness that some testify to recognize and submit to a misfortune, that our experiences in this world were chiefly of joys and successes and not of griefs and disappointments.

Is it any excuse for the egotist that he is unconscious of his egotism? No, for there are few vices that could not thus be excused. "Wir halten unser heute fur fromm," is one of those sayings of Jean Paul that are full of suggestive truth. The mood, the affection, the impulse, the act of the moment appear good. We only judge our past, never our present. To judge the present we must look at it from the future. A passion, in the instant when your breast throbs with it, knows no judge, no deity, feels not itself to be responsible to any code, human or divine; but in the intervals, we pass judgment upon it, and prepare or should prepare checks for the future outbreak.

Conscience looks backward, shines upon the past; but the past is a faithful satellite and reflects its benign light upon the night of our future.

"No man wants to die in the midst of a plan." And I thus explain the pusillanimity of which some great men, Cicero, Bacon and others, have been accused. It certainly requires uncommon sort of courage to sacrifice one's head with a great project in it. Some mothers have implored to live till the child in their womb had been born.

I do not know any writings more difficult to pass judgment upon, or more difficult not to admire, than those of Jean Paul. This Hesperus has wrought my feeling up to enthusiasm. A class of emotions the most spiritualized and the most indeterminable, which no man besides him has thought of giving words to, he clothes in an apt, beautiful, extraordinary language, obscure only to those who know nothing of the feelings expressed therein.

Given the immortality of the spirit, any period in the future, say the 1000th year, is nearer to us than yesterday. Brood then over a past evil!

Some authors are like the Staubbach and continue to pour their floods from such a height that they must needs be dispersed in mist before they reach the earth.

An author hangs to the present like a pendulum; his business is to swing either far back into the past, or forward into the future. In the future he finds only Utopias and Atlantis isles. But in the past Icelands and Strombolis.

What a multitude of sins have their chrysalids in our hearts; but we mind them not till they have got wings and changed their aurelia for a nest. The dormant virtues within us pass for very virtues and have our best regard; but the sins that nestle in our thoughts and have not yet become visible to others, we do not in the least notice. Conscience seems mirror-like, reflecting from the upper surface only; a hell may be beneath, it yet smiles in ignorance.

The greater our physical needs, the less are we ashamed to ask for relief; the greater our moral, the more are we a shamed to beg. The most ignorant man is the one least willing to acknowledge his deficiences; and the offer of knowledge he regards as an insult.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear sir,—Much has been done to raise the moral tone of the British soldier in India, but much remains to be done. One cannot fail to appreciate the praise-worthy efforts made by Mr. Gelson Gregson and other philanthropic gentlemen to expel intemperance from the ranks of our army. Drink however, is not the only curse which our brave soldiers are subjected to. Truth compels reference to another curse. Your readers will be able to form an idea of what it is, from the following extract taken from an English religious journal.—

"There stand upon our Statutebook, as a nation, certain Statutes—"Acts" which require no description. It is enough to say that they shamelessly set at naught the laws of God, the sanctities of family life, and the rights of individual liberty. It is not necessary to prove or to argue that they are capable of being turned to account by the vilely debauched and the basely tyrannical in a way and to an extent from which the grave of the suicide alone can furnish the protection which a professedly Christian nation denies. What is the object and what is the half-suppressed plea? The answer is furnished by the very action which has been taken. It has been claimed for "military districts." It is directly associated with the army. And why? Because Britain, powerful, wealthy, and Christian, cannot afford to maintain an army in which the laws of morality and the sanctions of family life are recognised and allowed. A vicious army is less costly than one in which

virtue is fostered, in which marriage is tolerated and God is honoured. To save the tax-payer, immorality is made easy and safe. As a consequence the shadow of the British flag wherever it is raised is a signal for the gathering of the fallen and the outcast. Nay worse, the British soldier—and no less the Bsitish officer—is, on the national statute-book, recognised as the special representative and promoter of impurity and shame. For the honor of their flag let British officers look to it. That is a stain which no battle-fields can wide out, a disgrace which will eat out the manly vigour and destroy the reliable courage of even British soldiery. But, yet more, let every honest citizen, let every parent, let every Christian look well to it. The canker is spreading in our midst. And if this nation still will have it so, that the luxurious combination of a standing army and immunity from its necessary cost shall be secured by the bold and unblushing countenance and assistance of vice, then woe betides the "cottage homes of England"—given over by the national will and for the wages of iniquity to the legalised arts of the professional seducer."

The above is no exaggeration. Almost every cantonment in British India testifies to its veracity, Christian England prostituting her religion and degrading her prestige, by supporting a traffic shameless, iniquitous, and abominable, in the extreme. It is enough to make every true-hearted child of Britain bow his head with shame.

Must these things continue so? Is there no one to lift up his voice against this iniquity, this national sin? What are the many earnest Christian workers in this land, doing? Will they not endeavour to rid our flag of this foul stain? Will they not unite as Englishmen, as Christians to roll away this terrible reproach from before the heathen?

Members of Missionary Societies, of Missionary Conferences, you who are anxious to see India regenerated, will you not unite in gathering out the stones and casting up a highway for the Lord of Hosts? The Annual Conference of the Methodist Episcopal Church will soon be in session. I would respectfully suggest that they take some action regarding this so called (and falsely called) "necessary evil." Action might be taken by these Conferences calling on other Missionary bodies and the Christian community of India in general, to come up "to the help of the Lord, to the help of the Lord, against the mighty."

NEANISKOS.

15th Dec. 1879.

DEAR SIR,—The South India Methodist Conference will soon meet at Allahabad, and I believe the question of entering more largely than hitherto in *Native* work will be considered. I write to suggest a plan by which several missionaries may be set apart entirely for such work. The basis of South India Methodism is *self-support.* But how can we expect unconverted and in many cases, hostile natives to support a preacher? *After* a native church has been formed it would be proper to expect them to maintain their pastor, but at present if a missionary looks entirely to natives for support I fear he will be disappointed. At this point then let me mention my plan in the hope that the Conference may consider it. Let each pastor engage to collect in his circuit a certain monthly sum for one year at least, 5, or 7, or 10 Rs. a month from one circuit would not be very much to give, and if some 30 circuits thus contributed towards the support of the missionaries to the natives, I think at least 250 Rs. a month would be the result and that would be sufficient for 5 missionaries.

Your faithfully,

B. H. C.

Madras, Vepery.

SIR,—It is worthy of note how much intrinsic strength is implied in the attempt to win converts over to a faith. While other religious systems, either churlishly shut themselves up in their isolation or use the argument of the sword and stick, the Christian faith stands out in enviable prominence as being the only one which sends forth a loving invitation all over the world. As with everything else, so with religion, no man in his right senses would exhort people to try it unless in his own mind he was thoroughly convinced that it would bear the closest and the minutest scrutiny. If he was ever so little apprehensive of a lurking weakness, of a latent place for carping minds to pick holes into, he would, like the Hindu or Parsee, rigidly exclude converts, or, like the Moslem, offer the alternative of instant conversion or death,* rather than submit his faith to a test which, he must know, would fail. But no such fear haunts tne true Christian. Unflinchingly, he submits the Bible to the test of experience, and finds that the best of all tests. Where arguments fail, this crucial test of experience carries the day. There is a tendency in polemics to lengthen themselves. It is not in weak human nature to own itself vanquished, and therefore a wordy war becomes irritant and practically endless. But place the Book open before your opponent, point to the innumerable instances of men in all ages, who have benefited by following its precepts, tell him to give it a fair trial, and to test what others before him have tried with such signal success, and the chances are that your bitterest foe will in course of time become your strongest ally. Instances are on record of men who, while keenly resenting the slightest approach to argument, have neverthiless gradually and imperceptibly yielded to persuasion.

And it is astonishing to observe how, when once the persuasive invitation has been heard and all prejudices have been set aside, every feeble objection which once governed the doubting mind vanishes like mist before the rising sun. In most instances, the once formidable objector is unable to give his objections a form and a shape. He had been told of contradictions, inconsistencies and falsehoods, but after all his researches, he cannot point to a single contradiction, a single inconsistency or falsehood from Genesis to Revelation. And what better triumph can the patient Christian expect, who instead of vaguely discussing the merits of his faith, leaves his adversary to lead the attack, if he can, and finds him powerless?

And mark the under current of love—undying, unquenchable love—which runs beneath the gentle invitation which Christ gives to all mankind; mark it in contrast with the unsympathetic exclusion and the unrelenting intolerance of other systems. Superior to all known religions, the Christian faith is simply transcendental in nothing so much as in the love it evinces for all God's creatures. The Christian is not only content to accomplish his own salvation, but places it within reach of all men, high or low, rich or poor; free in himself from debasing prejudices or overweening conceit.

And lastly observe how the religion of Christ has withstood the bitterest attacks and the fiercest persecution through centuries. Antiquity alone is not the test of truth. A faith may stand for ages, handed down from generation to generation—the son blindly accepting what the father believed—but unless it has passed unscathed this the furnace of controversy, it must share the fate, sooner or later, of all mundane things.

8. 1. 11.

NOTICES.

RECEIVED for support of three ophan girls at present in charge of Miss Miles, from T. G. Rs. 10.

* The Moslem demand has sometimes admitted another alternative—tribute. *Ed. B. G.*

BOMBAY BAPTIST CHURCH.

PASTOR—W. G. Blackie.

Services are held in the Baptist Chapel, Belasis Road, Byculla, on Sundays at 11 A. M. and 6 P. M; and on Wednesdays at 8 P. M.

RECEIVED for Grant Road M. E. Churnh, from W. B. Rs. 15; from W. T. 20; a friend at Dharwar, 5.

APPOINTMENTS for to-morrow, Falkland Road Hall, 8 A. M. T. Glover; 6 P. M. I. F. Row.——At Dean Lane Hall, 11 A. M and 6 P. M., O. Shreeves.—Mazagon, 11 A. M. I. F. Row; 6 P. M. G. Bowen.

THE Mazagon Sunday School will have a Christmas Tree on the evening of Tuesday, 23rd, and the Falkland Hall school on Wednesday, 24th inst.

DIVINE services will be held at 11 A. M. on Christmas Day at Falkland Road Hall, Dean Lane Hall and at Mazagon. Quarterly Love Feast at Falkland Road Hall on Friday, Jan. 2nd, 7-30 P. M. instead of on the 26th as previously announced.

Epitome of News.

SATURDAY, DECEMBER 13.

—*Bombay Gazette*: "Captain Burton, who in his latest pamphlet on Midian made the ominous remark that gold was as plentiful in that country as it had recently been found to be in the districts near the Nilgiri hills in Southern India, was wofully undeceived as to the value of his own "find" in Midian by a matter-of-fact analyst in England who told him the specimens he had brought home were only rubbish cast aside from old native workings.

—Calcutta, 12: As the Viceroy arrived tonight, two shots were fired at his carriage by an East Indian, who also fired once at the following carriage. No one was hurt. The man, who was very drunk, was arrested without resistance.

—We learn that the telegraph steamers Kangaroo and Scotia commenced laying the cable from Aden towards Zanzibar on the 10th inst. If all goes well communication with the Cape will be opened about the end of the month.

—The Entrance and First Arts Examinations in the Calcutta University were held last week. The number of candidates for matriculation was 2,697, and the same for the little-go 1,040.

—A new line of steamers has been formed in Calcutta nnder the designation of the Asiatic Steam-ship Company. At present the fleet comprises four steamers, namely, the Maharajah, Maharanee, Shah Jehan and Shahazada. The steamers of the company ply between Culcutta, Madras, and Bombay, calling at Negapatam and Colombo.

—*Galignani* states that the Lucerne authorities have notified to the Federal Council that Witznau at the foot of the Righi is threatened with annihilation. The mountain overhanging the village has just given signs of disintegration, and immense masses of rock threaten to fall, in which case not a dwelling would escape the general ruin.

—There is, says *Truth*, a grave scandal in the West. A Prebendary who holds one of the best livings in the Church, an eloquent preacher, an able and accomplished man, and a distinguished member of the Ritualistic party, is charged with seducing the daughter of a tradesman. The Prebendary has disappeared. The affair is in the hands of the Bishop of the Diocese, and, if all I hear be true, this young lady is not the only victim of this Lothario in a cassock. The origin of the scandal is, as usual, the confessional. This system of confession in the English Church will have to be put down, or it will put down the Church of England.

—Commencing with the 3rd January, 1880, the Homeward Overland Mail Steamers will leave Bombay every Saturday; commencing with Friday, the 30th January, 1880, the China Mail Steamers will leave every fortnight, or every alternate Friday; and commencing with Saturday, the 31st January, 1880, the Australian Mail Steamers will leave every fortnight, or every alternate Saturday.

Monday, December 15.

—The announcement that the *Bombay Review* had collapsed is not true. It still appears, though not in such bulk as before.

—The Maharajah of Gwalior has been trying to introduce the cultivation of indigo into his dominions. An area of 3,000 beegahs has actually been brought under cultivation, and each beegah yielded some 100 maunds of indigo. The experiment promises to be successful.

—In the devotional (or Oracular) column of the *Indian Mirror* of Dec. 7, is a colloquy between God and the flock of Baboo Keshab Chunder Sen, all about the minister. It thus begins: "We desire to know Thy intention clearly and fully regarding our relations to our minister, People say all manner of things against us. Some charge us with Popery; some call us slaves. What we are, we know not. Tell us, Father, how we ought to treat him."

"There is no minister appointed but by me. Leaders of congregations are ordained by me. Therefore, treat your minister as one who hath commission from heaven. His words ye must hear with faith and cherish with reverence.

—A few months before the death of Miss Frances Ridley Havergal, the sweet and accomplished Missionary poetess, she sent to the Church Missionary Society her jewels, value 50*l*. Had she been strong enough, she herself would have gone to India. Her friends have started a memorial fund, which is called "The Frances Ridley Havergal Missionary Fund," to be expended by the same Society in the training and employment of Native Bible Women, and in the translation and circulation in India, and should funds allow, other mission fields, of suitable and selected portions of Miss Havergal's books.

—*Bombay Gazette*: "The Bombay Chamber of Commerce adopted at its meeting on Thursday some important amendments to its memorial on ths Factory Bill, which now forms a very valuable antidote to the interested representations made by the Bombay millowners. Mr. Hector succeeded in carrying resolutions to give the workpeople in mills one hour for their meals in every working day of 12 hours, and one day of entire rest out of every seven. He mentioned, in support of this latter motion, the interesting fact that in the mill with which he is connected the experiment of working only six days in the week has been tried with the best results, the people employed doing their work so much better for the one day's rest that the out-turn of the mill was quite as large as it had been when work was continued through all the seven days."

—Calcutta. 13: George De Sa was arraigned this afternoon before the Northern Division Magistrate on charges of attempting to murder the Viceroy and Sir George Colley by firing a loaded revolver. The prisoner made an incoherent statement in which he declared that he did not fire at either carriage. He than said that he might have done so; but if he did, he intended it as a salute. He had no recollection of what he did, and added that he was taking the revolver to be repaired. The magistrate remanded the prisoner till Tuesday for medical examination. De Sa's demeanour in court was very respectful, and he showed no symptoms of insanity.

—From Cabul news, dated the 12th December, states that General Massy, in endeavouring with the horse artillery and cavalry to intercept the enemy on the Ghuzni Road, was attacked by great numbers in difficult ground. The guns were upset and abandoned temporarily after repeated charges by the cavalry. They were subsequently recovered by Colonel Macgregor on the arrival of General Macpherson's force.

Later on the enemy attacked the hills south of the Bala Hissar, but were beaten off with loss.

Our loss was eighteen killed (including Lieutenant Hardy, of the Royal Horse Artillery Lieutenant Hearsey, and Sub-Lieutenant Ricardo, of the 9th Lancers), and twenty-five wounded, including Colonel Cleland and Captain Mackenzie, of 9th Lancers, Lieutenant Cook, 2nd Sikhs, and Forbes, 14th Bengal Lancers.

—The Kabul troops with Ayub Khan revolted and seized him at Malan. The Herat troops endeavoring to rescue him, a fight ensued in which the Herat troops wore beaten with loss, and the Kabul troops with artillery returned to Herat, were they imprisoned Ayub Khan, and killed and plundered many of the inhabitants.

—The *Bombay Gazette* hears that about 50 Natives have been drowned by the upsetting of a native prow near Jinjera.

—Out of the twenty-three competitors for the degree of Licentiate in Medicine and Surgery, 16 have been declared qualified for obtaining the University diplomas. Ten of the 16 are Parsees, 3 Hindoos, 3 Portuguese.

—*Times*: It would seen to be the "manifest destiny" of the American Continent to design and carry out the most gigantic enterprises in railways as in other works of construction. Up to the end of last year, 81,841, miles of railway had been completed in the United States, of which 29,000 miles had been laid down within the last five years. In spite, however, of this unique progress, the spirit of railway speculation is probably as rampant now as it ever has been. Up to the present time, according to an American authority, a greater length of new track has been laid in the United States in 1879 than during the corresponding period of any year since 1873. And that which is already done may be considered as only a fraction of the work actually decided on. The Texas and Pacific Company have undertaken the completion of the road from Fort Worth to the Pacific Coast, a distance of 1,200 miles, at a cost of over $24,000,000. The Kansas Railway Company are constructing 665 miles of new line; the Northern Pacific, 400 miles; and the Central, Eastern, and Southern lines have extensions in hand that will represent during the next 12 months an aggregate outlay of at least 20 millions sterling. Altogether, at the present time, there are about 15,000 miles of new Railway under construction and surveyed in the United States—a mileage almost equal to the whole railway system of Russia, more than double that of Italy, and only about 2,000 miles short of that of Great Britain.

Tuesday, December 16.

—Sir Richard Temple arrived in Bombay on Sunday night.

—Her Majesty the Queen-Empress has telegraphed to the Viceroy thus:—"My heart bleeds at the loss of so many brave men and so large a number of officers, but I am proud of them, and thank them warmly, and anxiously hope the wounded are doing well and that the fighting may soon be over."

Wednesday, December 17.

—A correspondent of the *Christian* having suggested that the frequent references to the "Salvation Army" would he distasteful to the upper classes, the editor thus states his view of the matter: The Christian professes to be "a Record of Christian Life, Christian Testimony, and Christian Work." Under its earlier title, The Revival: "An Advocate of Evangelical Truth: A record of Events connected with the Revival of Religion." It was never designed to be a paper for one class more or less than for any other; but to declare the wonderful works of God. For twenty years we have never altered our purpose, whether men would hear or whether they would forbear. What their Creator is doing among their fellow-creatures it concerns all his creatures to know. If God chooses things that are not, to bring to nought things that are, and commissions us, according to our measure and ability, to make it known, we must do it. We must mind not high things, but condescend to men of low estate. If the Lord of glory is pleased to speak in the vulgar tongue to men and women who have sunk very low because those above them have been unfaithful stewards of the advantages which God gave them for the good of others, nothing could be more vulgar in us than to refuse to record His wonderful works, because they are done through preachers who sometimes drop their h's, and in a variety of ways more seriously shock the sensibilities of cultivated people. We must weigh things in the balances of the sanctuary. To the ear of common people there is nothing coarse in calling a girl a lass—it is the usual designation in the North. And if she be one whose business it is to

> "Tell it to heathen that the Lord is King,
> Tell it out! Tell it out!"

there is nothing irrelevant in calling her a Hallelujah Lass. The classes of this country have become so separated, that they speak in diverse tongues, and therefore the common language of the cultured is almost unintelligible to the ignorant, and the mode of expression of the poor is offensive or contemptible to the rich. But, weighed in the balances of the sanctuary, the title of the "Hallelujah Lasses" may perhaps pass current coin in heaven, while titles which have been handed down from ecclesiastical antiquity, and with which we have become familiar, such as" Right Reverend Father in God, "may be judged incompatible with the commands of God our Father and of Christ our Master.

—*Christian*: The Rev. James Fleming, D. D., who has been for the last twenty-five years minister of the Kentish Town Congregational Church, died on Monday, Nov. 10, at his residence in Camden-road, in the sixty-fourth year of his age. He was educated at Highbury College (at that time a Congregational institution), and he was formerly located at Lancaster. The deceased minister was greatly esteemed.

—Several houses on the verge of the Esplanade, near the Crawford Market, were burned down last evening.

—De Sa, the man who fired at the Viceroy, owing to weekness of intellect has been out of work for many months, and for the past six weeks has been supported in Calcutta by charitable friends. He was only lately discharged from the Benares Lunatic Asylum, and his mother, who is stil alive, has been deranged for about thirty years. He is addicted to opium, and, when arrested, was under the influence of liquor.

—General Roberts calls for reniforcements.

—Sir Richard Temple's Itinerary: The railway, the rapid construction of which was entrusted to the Governor by the Viceroy, and which formed the main object of His Excellency's prompt visit to our frontier province, has been proceeded with at a rate in exeess even of what the moet sanguine hopes could have anticipated. In the space of two months and one week upwards of sixty miles of railway have been constructed; and, including sidings, not less than eighty miles of plates have been laid down in this marvellously brief space of time.

—An astronomer in Sunderland lately photographed the full moon. When the negative came to be examined he found a well defined ring or halo round the figure of the moon, although to the naked eye no such apparition existed. Agoin he tried the experiment, a month or two later, with the same result.

—*Overland Mail*, Nov. 28: Amongst the deaths recorded this week are—The Earl of

Durham: Mr. J. T. Delane; Serjeant E. W. Cox; Major-General C. Need; Admiral Lord G. Paulet; General J. Hobson; Hon. G. D. Ryder; Mr. M. Napier; Mr. Charles Dickens; Miss M. Stanley; and the Countess of Montijo.

Mr. Gladstone at Dulkeith: It is said that we are to be asked to vote for the principle of what is called "Local option." On the subject of the principle (the mode of its application is, as I understand, reserved for the future), I do not see anything that is justly to be condemned. I do not think it is unfair to say that within the limits of justice and fairness the local option of a particular district may be considered in the political conditions of the police laws which regulate the sale of alcoholic liquor, and I may say this because I have acted upon the principle.

At a fire in the stables belonging to the Horse Car Line in New York over 100 horses were burned to death, and several firemen were hurt.

—A proposal is on foot, says the *Freeman*, to invite Dr. Joseph Cook, of Boston, to give a series of lectures at Exeter Hall and Mr. Spurgeon' s Tabernacle.

—Railway up Vesuvius.—This railway, the last new project in mountain-climbing, is now finished. It is 900 metres in length, and will enable tourists to ascend by it to the very edge of the crater. The line has been constructed with great care upon a solid pavement, and it is believed to be perfectly secure from all incursions of lava. The mode of traction in by two steel ropes put in movement by a steam-engine at the foot of the cone. The wheels of the carriages are so made as to be free from any danger of leaving the rails, besides which each carriage io furnished with an exceedingly powerful automatic brake, which, should the rope by any chance break, will stop the train almost isntantaneously.

Thursday, December 18.

—In the peroration to his West Calder speech, Mr. Gladstone gives an eloquent reply to Lord Beaconsfield's presentment of *Imperium et libertas* as a proper motto for an English Minister. He says:—I join issue with the Prime Minister upon that subject, and I affirm that nothing can be more fundamentally unsound, more practically ruinous than the establishing a Roman analogy for the guidance of British policy. What was Rome? Rome was, indeed, an Imperial State—a State having a mission to subdue the world, but a State whose very basis it was to deny equal rights, to proscribe the existence of other nations. In that, gentlemen, was the Roman idea. It has been forcibly illustrated in three lines in the translation of Virgil by our great poet Dryden, which are as follows:—

"But Rome, 'tis thine alone with awful sway,
"To rule mankind and make the world obey;
"Disposing peace and war thine own majestic way."

(Cheers.) We are told to fall back on this example. No doubt the word Empire was qualified with the word Liberty; but what did the two words "Liberty and Empire" mean in the Roman mouth? They meant simply this: liberty for ourselves, empire over the rest of mankind. (Cheers.) I do not think, gentlemen, that this Ministry, or any other Ministry, is going to place us in the position of Rome. What I object to is the revival of the idea. I care not how feeble, I care not, from a philosophic or historic point of view, how ridiculous the attempt at this revival may be, I say it indicates an intention, I say it indicates a frame of mind, and that frame of mind, unfortunately, I find has been consistent with the policy of which I have given you some illustrations—a policy of denying to others the right that we claim ourselves.

—*Bombay Gazette*: "Our correspondent, whose despatch is dated Saturday evening, says that the three days fighting around Kabul had ended in a complete success for the British arms; and no doubt this opinion may be taken as correct, if we regard only the results of actual collisions between our troops and those of the enemy. In all such encounters the superior fighting power of the British soldier seems to have been asserted triumphantly; and yet General Roberts lost the day. Our correspondent explicitly states that the British troops evacuated the city and the Bala Hissar on Saturday; and it is clear from the details he gives that this withdrawal was inevitable."

—Calcutta, 17: Telegraphic communication with the Kabul has been interrupted near Jagdalak since yesterday.

General Gough reports that the tribes in his front beyond Gandamak have shown signs of hostility by obstructing his immediate advance.

—Yakoob Khan is at Meerut, a close prisoner.

—The return of mortality in the North-West Provinces and Oudh, during the month of October, shows that 429,115 deaths were recorded; the return for the same month of 1878 being in round numbers 139,000—in other words, the death-rate rose from 3·25 to 10·45 per mile. The extraordinary mortality, says the Sanitary Commissioner, was due entirely to the epidemic prevalence of remittent fever of a very severe type. The deaths reported to be from fever exceeded 401,000 against 112,687 for October, 1878. In the Punjab, in October last, there were 91,727 deaths, of which no less than 78,873 were due to fevers.

—The reason why express search has been ordered to be made in Zululand for the Prince Imperial's watch is that, attached to the chain, his Highness wore that relic (a fragment of the true Cross) which belonged to Charlemagne, came into the hands of the First Napoleon, and was always worn by the late Emperor, who regarded it, that curious semi-superstitious way of his, as something of the character of a talisman.

—*Times of India*; Calcutta, 17: Lord William Beresford, V. C., and Captain Brackenbury, Private Secretary to Sir Andrew Clarke, start to-night for Cabul.

—A return of the National Debt for each year from 1857-8 to 1878-9, inclusive, has been published as a Parliamentary paper. The total national debt, funded (including stock held on account of unclaimed dividends, unfunded, and (capital value of) terminable annuities, on April 1 of the former year was £839,519,326, and on the same date of the latter year £ 777,781 596.

—*Deccan Herald*: Govind Narayan Dowray, the notorious forger, recently arrested, was accidently burnt in the Farash Khana the other day. We now hear that he died in the city jail hospital where he was removed on Saturday last, from the effects of the burns. His body was given over to his relatives on Saturday evening.

Friday, December 19

—*Bombay Gazette*: "The latest news received from Kabul, up to the 15th inst., is of a somewhat reassuring character. The troops have not lost heart, and General Baker speaks cheerfully of soon recovering the command of the city. The fact that the message was sent by General Baker would seem to indicate that General Roberts must have been wounded, or else that he has fallen sick with hard work and anxiety. A determined effort will evidently be made to push on troops rapidly from Gandamak, but the hostile tribes can offer a very serious resistance in the difficult passes along this route to Kabul. The disturbances at Herat make it very unlikely that any force can march from that city against Kandahar, and General Stewart is thus left at liberty to make a strong diversion in favour of the British force at Kabul."

—Same; The instrumental and vocal concert in aid of the Scottish Orphanage, given at the Town Hall on Tuesday evening, was doubly successful. It was successful in attracting a very large audience, among whom were H. E. the Governor and the Admiral, and in obtaining the full meed of approbation due to the excellence of the programme and the efficient manner in which that programme was carried out.

—The Moscow cotton spinners are combining to buy up Egyptian cotton with the view of rendering themselves independent of the Liverpool market.

—Press Commissioner, Culcutta. 18: Previous accounts of disturbances at Herat are confirmed. It is now reported that Sirdar Abdulla Khan arrived with two regiments from Maimana and released a Sirdar whom Ayub Khan had imprisoned. There was a fight between the Herati and Kabuli regiments. Abdulla Khan has seized the citadel and proclaimed himself Governor.

"General Bright reports that General Gough's posts at Jagdalak were attacked on the 16th. Three companies of the 51st were being sent to reinforce him, and General Arbuthnot with a wing of the 45th Sikhs and a detachment of Goorkhas was about to start for Gandamak."

—*Bombay Gazette*: A Kabul letter of the 4th inst. mentions that the mother of Yakub Khan is the author of the disturbances, through agents, and also the Kohistani chiefs, who are clamouring after a subsidy; while others are busy organizing bands against us. The governors of districts appointed by General Roberts are rejected by the people, and their lives are in great peril.

—*Times of India*: During the late engagements at Cabul the city people and the villagers near Cabul behaved most treacherously. Our wounded were fired at in the city, and stragglers killed and mutilated within two hundred yards of the Sherpur walls. It was the city people who attacked General Baker's rear. Daood Shah has baen arrested. The Governor of Jellalabad has absconded. He has proceeded into the Lughman Valley, taking with him a portion of the revenue collected.

—Same; London, 18: The crisis at Cabul has caused great excitement throughout the country, and Lord Lytton is strongly condemned for his want of vigour in regard to the relief of Sir F. Roberts.

The *Times* this morning advocates a public avowal on the part of the Government that there is no intention of annexing Afghanistan.

—The str. *Zambesi*, with English mails left Aden for Bombay, Wednesday, 10 P. M.

—Deaths last week, 498.

—The London *Times* correspondent telegraphed last month: "There is absolutely nothing in prospect to excite disquiet;" "practically General Roberts is Ameer of the country, a situation in which prince and peasant seem alike to acquiesce." "Every Sirdar of note is with General Roberts." Another correspondent writes, "our only hope is that our enemies will not run away."

—Pursuant to the decision of the Dean of Arches, the decree of suspension for three years issued against Mr. Mackonochie was on Sunday morning, November 23, affixed at the doors in St. Alban's church, and the Rev. Mr. Sinclair, appointed by the bishop, was presented to the officials, who declined to accept his services. Shortly afterwards Mr. Mackonochie proceeded with the celebration of the Holy Communion, using the vestments and ceremonial as hitherto.

—Mr. Justice Green continues in a critical condition.

The American Bible Society has been printing its ten-cent Testament the past year at the rate of one thousand copies a day, but has been unable to keep up with its orders. Its twenty-five cent Bible has also been struck off at the rate of five hundred and fifty per day.

The secretary of the Central Evangelical Society of Paris states that, if they had means, they could found a new Protestant church every week, so eager are the people all through Southern France to accept the blessings of the Gospel Eugene Reveillaud, the converted infidel, is doing a grand work.

Selections.

FAITH HEALING.

REPORTED BY REV. W. T. HILL.

AT the convention at Old Orchard, on the afternoon of Wednesday, July 30, 1879, a meeting was held to receive the testimonies of such as had been healed of diseases by faith. Songs of praise were sung, and prayer was offered by Rev. W. T. Hill, of New Haven.

Dr. Cullis read James v. 14, 15: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up: and if he have committed sins, they shall be forgiven him." He then proceeded to state how he came to claim this promise. "I had come to the practice of God, and in my reading, coming to this passage, said, 'Is that true?' 'It must be, yes: Lord give me faith to claim it.' I then began to inquire if in modern times it had been claimed anywhere. I heard of the 'Life of Dorothea Trudel,' who was said to have proved the words true; sent for it and read it. Now I said to God: 'I will claim the promise and use it, wherever you give me the opportunity.' The first case was that of a woman whose possible cure required the use of the knife, and that would be dangerous. I sat down by her side and said: 'I have been interested in that word in James, "the prayer of faith shall save the sick;" would n't you like to try it?' Her reply was: 'I have no feeling on the subject, but I am willing to claim God's word.' The next day she walked three miles, and was healed of her disease. I could give you hundreds of such cases. I have seen paralyzed faces made straight in an instant, shorter limbs lengthened, cancers removed, consumption cured, and all kinds of diseases, except, perhaps, a few acute ones which have not come under my observation. I get patients to claim the promise; take the word just as it reads. They object, 'I am not worthy.' 'Your worthiness is not the question.' 'I have not faith enough.' 'That is not the question. God's word reads, "Is any sick?"'

"It is harder to make ministers believe God's word than others. A lady came to me in the company of her husband, a minister. She had not been able to use her eyes for sewing or reading for nine years. Her husband kept up his dignity by sitting in the outer room. In a week he came to me and said his wife could read and sew, and he could not keep books or sewing out of her hands. He was cured of his unbelief.

"I have nothing to say against doctors. They are a good kind of men. I get my living that way. The only physician mentioned in the New Testament is Luke; and the Lord took him out of his business, and put him into the ministry. If you are sick, you may save your money, be cured, and go about your business. The most frequent cases are those who have been given up by the doctors. Some object, 'If people are going to get well in this way nobody will ever die.' Never fear. There are plenty of people who have not faith.

"The Lord cares for your body as well as your soul. Why not take advantage of God's promise for the body?"

Mr. McKenney said: "Five years ago, while residing in Portland, Me., I had a disease to which nothing but the surgeon's knife could give promise of cure. I wrote to Dr. Cullis for a room in a hospital. He said: 'Why not take advantage of the promise in the Epistle of St. James, v. 14, 15?' I said: 'I will try it, and believe God,' We knelt down together, the doctor laid his hand upon me, and I was healed in body, and fully saved."

A lady said: "Thirty years ago the the Lord healed me of a disease through prayer. Nineteen years ago my boy had a fever which left him a cripple. One side perished. We took him from one surgeon to another, in vain. His father was about going to Europe. I told him to consult Paris physicians about him. He did so, and sent me the same kind of medicines which I had used, prescribed here. Then I resorted to the Great Physician One day I said: 'He is able to save. Now is He willing?' He had taken from us two beautiful boys, and left only this cripple. One day I took him on my lap, and he slid down to the floor and ran and shouted, and is an athlete now, twenty years old."

Rev. F. D. Sanford said: "I was suffering many years from dyspepsia and neuralgia, and was prostrate. Could not eat anything solid. Everything distressed me. In the church where I was to labor six persons had claimed the promise, and I was conscious of Jesus saying to me: 'Be ye whole.' Though I had not had a whole night's rest for a long time, I ate heartily that day, and slept like a baby, and have not lost a night's rest since from that cause.

"Subsequently I sprained my ankle severely, so that on Saturday, before I was to preach, I could not walk. The ankle was turned under and badly swollen. A person said to me: 'The doctor says there is no need of being laid up with it,' and that they had prayed about it. The brother prayed with me, and I arose and walked, all pain being gone. My strength was immediately restored, and I am well to-day."

Mrs. Whitney, of Hartford, Conn., said: "Up to six years ago next October, I had been from my birth full of canker. Had been to Clifton Springs and elsewhere, in vain, seeking cure; but no doctor gave me any hope of it. After I received the baptism of the Holy Ghost, Mrs. Boardman asked me why I did not ask God to heal me. I replied: 'Such blessings are not for little folks like me.' However, my husband and I prayed, trying to claim the word, 'Where two are agreed.' etc.; but it was of no use. I had grace enough to take pleasure in my infirmities, since I supposed it was God's will. In this I felt great joy. A hand seemed to touch my shoulder, and I heard a voice, which I knew. I said: 'I am going to see Dr. Cullis to-morrow, to be healed.' The next day was cold and stormy. As the Lord did not say what day I might go, I deferred it till the next day. I had not been able to go out of the house for days. As I was about to start, my husband begged me to eat something, as I had been unable to take any solid food for a long time. But I had no inclination to, and replid: 'Let me go hungry till I am healed.' But at his solicitation I sat down to taste the coffee, when I felt cold; the blood settled under my nails; I grew warm, and was a new being. I have been well ever since."

A lady said: "I had been an invalid fifteen years when the Lord brought this promise in James to my attention; but I was not willing to take the reproach of going to these fanatics to be healed. Five years ago my pastor said to me: 'Why don't you ask the Lord to heal you?' I replied: 'It is not His will.' I prayed to know His will, and the next day promises came to my mind. I said: 'What does this mean, Lord?' This passage in James came, and I received a baptism of the Spirit. My friends said it must be through instrumentalities. My health now utterly failed, and I was helpless, because I would not trust God. I had faith in the electric cure, and tried it without help. After three months I tried to test James v. 14, 15, but there was no change. Three days passed away, when the word came, 'I am the Lord thy healer;' and I trusted Him and was healed."

Mrs. Marston, of Portland, said: "For nineteen years I was an invalid and sought the aid of physicians. Was prostrated and not expected to live, when the Lord made me to see that He was the great Physician. My physician was a sympathizing Christian man. He reminded me of the miracle of Christ in which he used spittle to open the eyes of the blind. I said: 'Now I am going to trust in the Lord, and shall not use the medicines; when I had a glorious experience, and was resolved now to live by faith. It was not long before the word came; 'He healeth thee.' It was too glorious to believe, but I took it. The night before I was so weak that I could not stand upon my feet. The next morning I arose and called for my clothes, when I heard these words, 'Arise in all the perfectness of Christ,' and shouted out His praises, and have not lain down a day since."

Mrs. Fellows, of Springfield, said: "I suffered a year and a half from a tumor, which I supposed to be of a cancerous nature. Dr. Cullis prayed for me, asking that the tumor might be removed, and all the disease in my system be cured. He said: 'Reckon yourself healed, and you are healed.' At once I felt the sweet blessing of my Saviour, and as I went downstairs I realized that the weight was gone, and walked to the station. This was a year ago the 29th of last May. Two days after I discovered that there was no tumor left, and I have had no trouble since."

Miss Sisson, six years missionary in India, now of New London, Conn., said: "In India I had a sunstroke, followed by fever, which attacked the brain, and made all mental effort impossible without sensations in my head like the strokes of a triphammer. After making any exertion I wanted to sleep for days. I went to Boston for help. I believed in the word of God, but was not sure that it was His will to heal me, though I thought He would in His time. Some months later there was to be a convention in New London, where I resided. I was still in my feeble state, but said: 'Lord, let me go to the first meeting and pray for it.' He did so. The next morning it was suggested: 'You asked the Lord to let you go yesterday; perhaps He will do it to-day.' I went again and stayed a while, when my throbbing head compelled me to retire. The next day a friend said: 'You asked the Lord yesterday, and He permitted you to go. Try it to-day.' Again I went, but could stay only a little while. It was the same in the afternoon. The next day Mrs. Whitney was speaking on the words, 'He is the God of all flesh.' I am very fond of that little word 'all,' and the thought came, 'Why not ask the Lord to cure me?' I asked Him, and said, 'I am healed,' and listened to what she said. Soon the question came to my mind, 'Where is that terrible distress in your head?' and I have not known it since."

Mrs. Bemis said: "I had been an invalid thirty years. November 9th last I visited Dr. Cullis, and in answer to the prayer of faith God instantly healed my body, and I doubt if there is a lady here who does more work than I do."

Miss Leavitt, of Portland, said: "Six years ago last October some remember how sick I was. For nearly a year I had lost my voice by paralysis of the throat, which the doctors said could not be cured. A friend mentioned to me Dr. Cullis, and I embraced the idea of going to see him. I had settled the matter with my Heavenly Father. The doctor asked me: 'Are you ready to be healed?' My answer was: 'Yes.' He said: 'They that trust in Him shall not want any good thing.' We knelt and prayed, and then I lifted up my voice in the thanksgiving. With my voice came also cleansing from all sin, and since then the Lord has sent me up and down in His work. To Him be all the glory!"

Miss Waterman said: "I was an invalid eight or ten years. I called on Dr. Cullis in April for prayer cure. He prayed with me, and in a few days the disease was removed. It was an internal tumor, from which the doctors thought I must ultimately die. Praise the Lord!"

In closing the meeting, Dr. Cullis referred to the case of Rev. J. S. Inskip, who was much disabled from the effects of sunstroke. "For months he was not able to preach. One day he and Rev. W. McDonald dined with me, and

I said to him: 'Why don't you get cured?' He replied: 'I am getting cured.' 'But,' said I, 'you may be cured now,' and called his attention to James v. 14, 15. Said he: 'Oh, that was written for the early disciples.' I replied: 'Suppose you leave out some of the other precious promises, *i. e.*, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and read to him the word of promise. He said: 'Let me see it,' and took the book and read it. At once he said: 'I believe it.' The next day he preached three times.

"Some people yield to the first discouragement, like my little boy, who, after we had gotten to bed one night, was suffering severely from earache. I did not feel like getting up to wait on him, so I said: 'Charlie, ask Jesus to take the earache away.' I heard him say: 'Jesus, take my earache away.' In a minute he was asleep. In an hour or two he awoke with it again. I said: 'Ask Jesus again to take it away.' He said, hastily, 'I've asked Him once, and that's enough.' A good many people act in that way. They try once, and won't try again."

Beloved, let God take care of your bodies, as well as your souls, and with it will come the baptism of the Holy Ghost. (*Times of Refreshing.*)

TELEGRAPHIC NEWS.

New York, 10*th*: The Aricultural Bureau's monthly report states that the condition of the cotton crop has improved.

Alexandria, Dec. 11*th*: A letter has been received by the Khedive from King John of Abyssinia, in which he expresses his readiness for peace with Egypt, provided the Great Powers will recognise the conditions thereof. A battalion of Egyptian troops has been ordered to proceed to Massowah.

Vienna, 12*th*: Disastrous floods have occurred in Hungary. Great loss of life has been reported, and 10,000 people have been rendered houseless.

St. Petersburg, 12*th*: Arrests in Russia still continue, and in possession of the prisoners has been discovered a minute plan of the Winter Palace. The Argentine Government has invited tenders for the coinage of silver to the amount of from two to four millions of dollars.

London, 12*th*: Those officers at present at home who are distinguished for their services in the Zulu campain dined with Her Majesty the Queen yesterday.—The *Daily News* publishes a telegram stating that the Tekke Turcomans have made a raid close to Tchikislar.—The *Times* publishes a telegram from Kabul giving the opinions at headquarters respecting the Afghan settlement, and urges adherence to the Treaty of Gandamak and the evacuation of territory while safe and honourable. England, it adds, demands rest, which is urgently necesary.

13*th*: The *Times* publishes a paragraph to-day, stating that the trial of the Irishmen who have lately been arrested for seditions language has been abandoned by the Government.—Dr. Hunter gave a lecture at the Chamber of Commerce at Birmingham last night, in which he advocated that a Treaty of Commerce should be concluded between England and India, providing free importation of Indian products, and abolishing Indian import duties. —Latest advices from Capetown, dated the 25th November, state that Moirosi was killed and his stronghold taken on the 20th November. The attack on Secocoeni has been postponed till the 27th November.

16*th*: The *Times* in a leading article of to-day's issue states that in its opinion the crisis in Cabul is certainly acute, but at the same time sees no reason to be despondent.

St. Petersburg, 16*th*: It is reported that a quarrel has taken place between the Czarewitch and the Czar in consequence of the former demanding and the latter refusing a Constitution for the country. The Directing Senate has also petitioned for reforms.

London, 17*th*: Parliament is summoned to meet for the despatch of business on the 5th February. It is understood that the Indian reliefs will leave earlier this season than was originally intended.

18*th*: A report just issued by the liquidators of the Glasgow Bank assures a full payment of all claims, and states that another dividend will shortly be declared, which, with the dividends already paid to the creditors, will raise the amount received by them to fifteen shillings in the pound.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar*, 15:

For Southampton.—Mr Henry E Wood, Capt Daman, Mr H Scannell, Mr John Harkness, Mr Anderson, Mr H Wood, Mr J Dyer, Master T Dyer, Mr C G Newby, Mr J E Richardson, Mr H Blomfield Brown, Mr C Bryant, Mr Brett, Mr W H Propert, and Lieut A Matthews.

For Brindisi.—Mr E Trollope, Mrs F Corbet Singleton, Major Stoddart, and Captain Farmer.

For Malta.—Col J N Maclean, Mrs Maclean, and Two Misses Maclean.

PASSENGERS ARRIVED.

Per Str. *India*, 13:

From Liverpool.—Mr W A Smith, Mrs Smith, Mr Rodger, Mr S Stanton, Mr G E S Langford. Mr Geo Ryan, Mr F Hill, Mrs F C Crisp and infant, Major S Rimington, Mrs Rimington, Mrs B Blood, two children and one infant, Mr Geo Thompson, Mr Jno Thompson, Revd Mr Smith, Mrs Smith and Miss Chandler.

Per P. and O. Str. *Cathey*, 17:

From Southampton.—Mr H Wilson, Major and Mrs Greenfield, Mrs Trevor and infant, Lieut-Col and Mrs A H Davies, Mrs Col Horne, Mr H R Repton, Miss Selby, Mrs Birch and infant, Mrs Ward, Mr A Hunt, Mr C W Clifton, Colonel H Watson, Mrs Weeden, Major F W Grant, Mrs Harwood and infant, Mrs Howard, Surg W A Lee, Mr Owen, Mrs Stephens, Mrs A Turner and Child, Mr T Norcross, Mrs Lambert, and Mr and Mrs D Newall.

From Venice.—Mr Bayley, Mr and Mrs Hilderbrand, Rev Mr and Mrs Clark and infant, Mr and Mrs Allen, Mr and Mrs Bill, Mr and Mrs Risley, Mr and Mrs Slack, Major Jopp, Mr W C Cox, Mr Kennedy, Mehdij Khan, Mrs Parsons, Mrs White and two danghters, Mr and Mrs Ratngan and child, Miss Higgins, Ghoolam Hoosein, Mr Roberts, Mr Hopper, Mr R Pezzo, Mr and Mrs Simpson, Mr Wienholt, Mr Lake, Mr R S Anderson, Mr and Mrs Shepperd. Mr Morrison, Mr Turner, Mr P C H Snow, and Mr and Mrs Walker.

From Brindisi.—Mr F S Wakley, Major Powlett, Mr R McCraken, Mr Whitney, Capt Chapman, and Miss Valentine and brother

From Malta.—Mrs Davies,

From Suez.—Mr Cushing.

From Aden.—Mr G F Lester.

Domestic Occurrences.

MARRIAGE.

FORBES—CASSELS—December 11th, at Matheran, by the Rev. A. G. Lewis, Arther Forbes, B. C. S., to May Grace, second daughter of Andrew Cassels, Esq., of 51, Cleveland Square, Hyde Park, London.

DEATH.

HOBSON—Nov. 16th, at Gloncester Terrace, Hyde Park, London, General J. Hobson, Bombay Retired List, aged 79 years.

"BOMBAY GUARDIAN."

Subscriptions received from 13*th to* 20*th December* 1879.

J. L. Pereira, 24th Oct. 1879, Rs. 2; Dr. E. Brooks, 31st Dec. 1879, Rs. 15-4; Mrs. E. Calder, 31st Dec. 1879, Rs. 7-10; J. A. Williamson, 4th Nov. 1880, Rs. 22-14; R. H. Smith, 5th July 1880, Rs. 7-10; T. B. Fry, 20th Dec. 1880, Rs. 7-10; J. Wilkie, 7th June 1880, Rs. 7-10; W. A. Abraham, 18th Oct. 1879, Rs. 18-8; Major Genl. J. S. Martyr, 30th Sept. 1880, Rs. 7-10; Rev. S. Churchill, 22nd Nov. 1880, Rs. 9-4; Rev. Mr. Kastendieck, 29th Jan. 1880, Re. 1; J. Woodward, 4th May 1880, Rs. 15-4.

Advertisements.

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PANCHGANI.

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The Rev. Albert Young desires to announce, that he has taken "Enfield," and is making accomodation for a large number of Boarders.

The New Session begins Jan. 5th 1880.

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